A U M

"You can never know her as we do, therefore—none of you will ever be able to judge her impartially or correctly."—K. H.

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HELENA PETROVNA BLAVATSKY

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THE OCCULTISM OF H. P. B.

IF we are to appreciate the occultism of H. P. B., we shall have to do it through a consideration of the occultism in our own nature. There is of every man a portion, and a portion only, of his nature which can be seen and contacted by others; the vast, the more enduring, and the fontal part of our nature is known, if known at all, only to ourselves. Even when we try to plumb into its depth, we find our plumb-line all too short; there are unsounded deeps in every human heart, and it is through that part of our nature not known by others, scantily known by ourselves, that we must thread our way as best we can into the light of the occultism of H. P. B.

Like H. P. B., we and all others have a certain perception of the underlying principles in which Nature rests, from which Nature has proceeded, and whose due and orderly ritual is the marching order of Nature henceforth. What are *our* Principles? What were hers? None but ourselves may know *our* principles; none but ourselves know what our ideals are, and none other than ourselves can tell to what extent our conduct expresses our principles and embodies our ideals. H. P. B.'s perception of the principles of Nature, visible and invisible, were placed on record by herself; her ideals were expressed over and over and over again, and for seventeen years, from 1875 until 1891, she lived in a light that never dimmed, the pitiless light of an uncloaked publicity. So, if we are truly to evaluate the occultism of H. P. B., consider first the principles; then consider the ideals; then consider her conduct during those seventeen years.

She came into a world still within the memory of living men, a world divided into two armed and hostile camps; on the one hand, a complete and multitudinous sectarianism masquerading as Religion; on the other hand, a blank and sheer materialism robed in the name of Science. She put forth fundamentally this principle: That God is not a Being; it is from One basis that all good issues forth, and all evil; it is under One law that comes pain and bliss; Nature is divinely impartial and impersonal. The sectarians could but regard her as a fateful enemy of all their interests; the materialists could but regard her as a fanatic. So much for her principles.

Take her ideals. They are expressed in the first Object of the Theosophical Society whose inspiration she was: To form a nucleus of a Universal Brotherhood of Humanity without any distinction of race, or creed, or caste, or color, or sex, or condition. What was the basis of that hoped-for Utopia which was her ideal? The fundamental identity of every soul with the Supreme Soul. Imagine any *sect* accepting the First Object of the Theosophical Society! The rich parishioner does not care to associate with the poor one; the white parishioner does not want to associate with the black one; the holy member of the congregation who keepeth the Sabbath does not desire to fraternize with the sinful, the errant, and the weak; and under the canons of Christianity, Western science and Western religion have ever looked upon woman as inferior to man, on the black or the yellow race as the inferior of the white, the kindly disposed but poor man as the inferior of the powerful, the educated, and the rich.

Her second ideal, knowing what the real enemy of mankind is, was so far as possible to persuade men to compare, to contrast, to weigh professions against practices, claims against facts; to see whether the religion that "I believe in" is better than other religions; to see by actual investigation whether the ideas of God, and of Nature, and of man that "I hold" are superior to the ideas of my fellow men; that the sectarians should compare the foundations of their faith; that the materialists should consider whether Nature is patterned upon a model of destruction.

And what was her Third Object? To study, to investigate the unexplained laws of Nature and the unknown powers latent in man. Consider what a giant task was hers: She knew, being a practical occultist, that the Anglo-Saxon race was doomed to dominate the world; therefore her mission must be writ and spoke in Anglo-Saxon terms, in English; she was a foreigner of a distrusted and a despised country, Russia; she was a woman; she was obese in appearance, uncouth in presentment, to our notions; and she was at that age when women are accounted old. She came to this country fifty years ago, landing here on July 4, 1873; within five years she had written in English and had published a book, the like of which

does not exist upon this earth—*Isis Unveiled.* No one need be in doubt whether as regards himself, or as regards Nature, or as regards H. P. B. As Mr. Judge spoke just after her death, "they may adduce many proofs which hugged to the breast would damn angels and gods"; yet, if you want to know H. P. B., you do not need Col. Olcott's word, nor Mr. Sinnett's word, nor Mrs. Besant's word, nor the words of any of the external foes of her mission; nor do you need even the words of Mr. Judge which are an expression of his evaluation—a true one as you may find; but to know the principles of H. P. B., study *Isis Unveiled.* To know the principles of Jesus of Nazareth, you do not need to go to pope or priest or kirk. Study the Fifth Chapter of Matthew; that will tell you more about the principles of Christ than all the sermons ever preached, all the blood ever shed in the name of Christ. If you want to know her ideals, you have but to look at The Three Objects of the Theosophical Society.

Now, as to herself: Was she true to her principles? Did she embody her ideals? Because if so, there was a great teacher proved by a great teaching. There was a great leader of mankind proved by the noblest of ideals. And there, in woman form, was the greatest warrior on this earth since the days of the Krishna Avatar, fifty centuries gone by. Do you know that you can read every word she ever wrote — and she wrote as the Wandering Jew marched, ceaselessly—but never shall you find one word of conceit; never will you find one word of rancor in all that she ever said and did. And that domineering note which hurls nations into the crash of battle against their brother men, which makes collective murder as well as private—pride, hatred, ambition, and the lust of possessions—these terrible enemies of mankind were absolutely absent from her, as darkness is absent from the sun. That is the Occultism of H. P. B.

Now compare our principles with hers: *We* believe that Nature proceeds from a personal source, is conducted upon a personal basis, and that personal favors can be obtained from the Supreme Being; we believe that there is not a Spiritual and a moral and an intellectual law of sowing and reaping, as we all know there is a physical law; hence we constantly try to seduce Nature when we do not try to ravish her. All our ideals, though not necessarily bad, are earthly, are personal, are mutable, are sordid. Her ideals based upon the ancient, constant, and eternal Spirit, were unchanging ideals. Seeing the same Life everywhere, seeing the same Essence in all things whether good or evil, she bestowed her labors unselfishly upon all men, good and bad alike. For forty years and more, religionists and scientists and men who have the ear of the public have repeated that H. P. B. was grossly immoral; the great bulk of humanity have heard it and believed it; but the plain truth

is that H. P. B. was physically incapable of the immoralities charged against her because she was an androgyne. If one studies her statement of principles, if one reads the constant iteration of her ideals, if one watches her conduct under calumny, under slander, under ridicule, under revilement, and worst of all, under that terrible insult to the soul—betrayal and ingratitude at the hands of those she strove only to aid—you will find there a morality, spiritual, intellectual, psychic, universal, that transcends any ideal pictured to mankind.

Jesus, you may recall, was crucified only in the body; H. P. B. was crucified of the body, of the mind, of the soul, and of the Spirit—not for four hours on a Roman cross, but for seventeen years before the mercenaries of two continents. She gave up all that makes life worth while for any living human being. Did she sympathize with herself? No. From first to last, no word of self-commiseration, no word of self-pity. What was the secret of her occultism? Seeing the law of life, knowing that persecutor and betrayer, as well as friend and follower, were her brothers, she but played the part of the father of the Prodigal Son, she but embodied what others only talked.

The secret is simple: This is a world which lacks on every hand everything worth while; she came to *give,* to give to men—Souls who thought themselves to be mortal bodies—the Knowledge of the undying imperishable Spirit. Could there be a greater gift in all the Universe than that? She came to give to men of immense learning, and no knowledge, the fundamental concept that the greatest powers and the greatest acquisitions in this world are dust and ashes unless used, and used unceasingly, for the amelioration of the conditions of mankind. You have but to study what she wrote, what she did, to recognize that not within our time, not within our history, not within our tradition, nowhere save in the groping hope in the dim depths of our hearts has there ever been such a descent of divinity upon this earth as there shown.

They for whom she spoke and under whose purposive banner she wrote said that the secret of Their success from a practical standpoint lay in this, that They should never be supervised nor obstructed. Contrast her philosophy with anything ever presented; there is no comparison. Take her ideals and how she strove for them—the Three Objects of the parent Theosophical Society, the fundamental principles of its Esoteric Section—and nowhere in church or state or school is there anything to compare with them; yet, all that was done while mud was being hurled at H. P. B.

Was her mission a failure? Was her Occultism defeated? There are on this globe men of every race the world around, men of every nation the world around, men of every caste the world around who turn to H. P. B. in gratitude, in love, in devotion;

however short their understanding, however erroneous their perception of that vast nature, they know that thence shines the light by which they read. What you may call the man of science is growing humble and reverent towards the occult side of nature; no longer do they say the universe exists in matter, proceeds from matter, returns to matter. In the sectarian world, a ferment, the like of which has not been known so far as our records show, is going on in the midst of Brahmanism, in India; of Mohammedanism, in Africa and Asia Minor; of Catholicism, in the Greek Catholic Church; of every Christian sect; amongst the Spiritualists—a vast, universal ferment. Priests and parishioners alike are seeking a new conception of religion, a new perception of God, and a new conception of the purpose of life, a new conception of Brotherhood—and all this in fifty years! It is due to nothing else than to the injection into the mind of the race of the great ideas and ideals of H. P. Blavatsky and Those for whom she spoke. That is Occultism.

One has but to thoughtfully read to see that she saw and foresaw, as an astronomer can predict eclipses, the catastrophic events that must come upon our race in this Great War. It seems to have been a failure; was it? There are other "Kaiserisms" than those of Wilhelm. What has this war done? It has smashed priestcraft; it has defeated statecraft; it has laid hold on capitalism; the right of property versus the rights of man is gone; sectarian religion is gone; materialistic science is gone. Just use the larval stage from caterpillar to butterfly as the perfect analogy of our civilization; out of this rotting chrysalis will emerge a new civilization, will emerge a pure religion, a new conception of the purpose of life—that we are in evolution as immortal Spiritual entities, and not sparks from the fiery furnace of Satanic irony at the back of all things. All that is part of the Occultism of H. P. B.

Whether you go amongst her foes, or amongst her followers who became her betrayers, it matters not, you will find everywhere a superabundance of testimony, first, that H. P. B. could perform phenomena transcending all that we know of the laws of Nature, the laws of mind, the laws of God; next, you will find that she could perform these phenomena *at will.* Next, you will find that she performed "fraudulent" phenomena! If she had the knowledge and the power, and was able to exercise that power, and apply it with knowledge, at will *why* fraudulent phenomena? Apply the same tests to any of H. P. B.'s accusers that they applied to H. P. B. —their credibility is gone, their testimony is destroyed, and H. P. B. shines undimmed. "Judge not that ye be not judged, for with what measure ye mete, it shall be measured to you again"—heaped up, pressed down, running over. They met H. P. B.; did they profit? Not many.

So, her mission is a failure to those who failed to study her principles, to adopt her ideals, and to emulate her conduct; but over the earth today, everywhere, there are men, and women, of every country, of every clime, of every race, and of every creed, who are studying her enunciation of principles, who are striving to assimilate into their own lives the ideals that she held dear, who are doing their utmost to follow the Path she showed—the Masters who are behind. After a whole generation, H. P. B. is the most potent living influence on this earth today. What influence has Queen Elizabeth? None. What influence has George Washington? None. Could his name evoke the magic word whereby today men would track bleeding naked feet over jagged ice as they did at Valley Forge? No. Gone is that magic, and that inspiration which gave us this flag and this freedom that we daily and hourly abuse as a people and as individual men and women. But, H. P. B., coming at a cyclic interval, coming in a vast perihelion indeed, started a fire burning that nothing can quench a hundred, a thousand, ten thousand years from now. That "Presence" will still seem ever clear, and ever near, and ever dear to those who brush in any way the Occultism of H. P. B. The appreciation of her Occultism is in the hundreds of men and women to whom H. P. B. is a much more real Presence than any body or any earthly thing. To carry on her work, to see that the leaven she gave, the seed she sowed, shall be watered if need be through their blood and their tears, is an emulation of the Occultism of H. P. B.

VICTORIOUS DISCIPLES

The society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles.—*H.P.B.*

Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the other three pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.—*H.P.B.*

H. P. B.

A Lion-hearted Colleague Passes

THAT which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H. P. B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India."

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H. P. B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer,* there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doctrine,* the *Key to Theosophy,* and the *Voice of the Silence,* and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of

the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *exposé*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which cannot be proved to a skeptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step

by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.—WILLIAM Q. JUDGE—*The Path,* June, 1891.

OCCULTISM AND MYSTICISM

The situation which the European mystic does not realise is this:—The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archaeological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.—H.P.B.

THE SCREEN OF TIME

Labor and the Protestant Church

Warren S. Stone, member of the Congregational Church, President of the Brotherhood of Locomotive Engineers, organizer and high official of one of the best known "labor banks" in the United States, has assailed "more in a spirt of sorrow and sadness" the attitude of the Protestant Church toward labor, declaring that the Church, as such, has lost touch with the common people. Mr. Stone's remarks at the Council of Cities of the Methodist Episcopal Church, at Pittsburgh, late in February, deserve the more consideration in that for many years he has been considered one of the most sane and conservative labor leaders in the country. Speaking on "What Labor Thinks of the Church and Possible Co-operation," he said in part:

> You want to know what labor thinks of the Church? I tell you very frankly that labor does not think much of the Church, because the Church does not think very much of labor. Always, in any trouble between capital and labor, the influence of the Church has largely been on the side of capital. This is easily explained when you realize that the Church depends upon capital for its support and not upon contributions from the workers. Some churches, it is true, carry on a superficial welfare work, but they do almost nothing to interest themselves vitally in wages, working conditions and occupational problems that mean bread and butter and life and death to the worker and his family.
>
> The average worker is convinced that the Church exists largely for the white-collared people. They regard it somewhat as a comfortable social club for merchants and bankers, Rotarians and members of the Chamber of Commerce. I appreciate that this is a biased judgment, and that the Church exists, or should exist, for all classes of people. In fact, I have a recollection that somewhere in the New Testament it says that when the Carpenter of Nazareth spoke, the common people heard him gladly, while the religious and business classes persecuted and crucified Him. However unfortunate the impression may be, the fact is that a large number of workers believe that the Church is generally run by big business men and employers. It might be well for you to take a census of your own churches and especially to count the number of men on your official board who earn their daily bread by the sweat of their brow.
>
> The first thing, it seems to me, for the Church to do is to live up to its professions. If the ministers were preaching the same sort of gospel and living the same kind of life today that the great founder of the Christian Church did 2,000 years ago, there wouldn't be standing room left in any of your churches.

Christ's Teaching and Theosophy One

Mr. Stone pointed out the difference in attitude between the Protestant and Catholic churches thus: "The workingman is no longer welcome in many of our Protestant churches, and the work-

ingman clothed in rags has no place where he is welcome in any of the Protestant churches. The reverse is true of the Catholic Church. No matter how lowly his position in the social scale, no matter how ragged he may be, the doors of the church always stand open to him."

While these remarks are open to a charge of exaggeration, on the whole they are undoubtedly true, more especially as relating to conditions in the large cities of our country. The practical wisdom of the Catholic hierarchy in retaining the support of the masses for an outworn and grossly materialistic system of idol worship is evidence that connected with it there must be occultists—of a type—as well as many a kindly and charitable man, wearing the robes of a priest and accepting without question the theology which he has been taught from childhood.

But as Mr. Stone suggests, Christ life, Christ teaching and Christ example are conspicuous by their absence among the Protestant sects. Thousands of our youth have been taught that it is a good thing for a young man or young woman to become associated with the church, that it will help socially, professionally or in a business way; and this idea has gradually crept into many church bodies until it is the prevailing note of the majority of the members. Thereupon the poor and lowly, and especially the poorly-dressed, are no longer welcome and are indirectly made to feel it. There follows naturally in the minds of the workers a suspicion as to the motives behind all so-called religious effort, and a feeling that the same hypocrisy obtains in all. Mr. Stone has spoken courageously, honestly and constructively. No doubt he himself is quite fully aware of the fact that Jesus of Nazareth preached no "Christianity" that the churchmen of today would recognize as such. He preached unselfishness, altruism in thought and deed, impersonality, brotherhood, and the God-Within — Theosophy, in short — the Theosophy of H. P. Blavatsky and Those whose acknowledged representative She was, as also the Theosophy of her co-worker, William Q. Judge. Their Theosophy proved that the Christ-life could be lived in century the nineteenth as well as in century the first—that is, a life of selflessness.

A Modernist's Ideals

Speaking to the Methodist Ministers' Association of New York City, in March, Glenn Frank, editor of *The Century* outlined a new "Reformation" which, if put into actual practice would align Protestantism with the sheer teachings of Jesus and, to no small degree, substitute Theosophy for the present miscalled "Christianity." He spoke as "a Modernist criticising Modernism," contending that Modernism to date had been an intellectual movement of negative criticism, but that the time is ripe for a new Martin

Luther to bring together the positives of Modernism and nail them to the doors of the churches as a challenge to a new Reformation. Here are the fourteen points that Mr. Frank believes the new Luther would assert:

1. The substitution of the religion of Jesus for Christianity.
2. The making of a faith a matter of adventure rather than a matter of assent.
3. The preaching of the gospel of Jesus rather than the gospel about Jesus.
4. The application, as well as the announcement, of the principles of the religion of Jesus.
5. The demand that men should believe only what they can use; only what is true for them.
6. The modernization of the religious vocabulary.
7. The use of science by religion rather than the reconciliation of science to religion.
8. The dramatization of rationalism with ritual beauty.
9. The knowledge of God as the mind and the heart of the universe rather than as its judge.
10. The Church to be the voice of the living as well as the dead.
11. The breaking of the chains that now bind the Church to the State in times of crisis.
12. The definition of sin as something that hurts life rather than offends God.
13. The "Scheme of Redemption" to take into account institutions as well as individuals.
14. The merging of the sacred and the secular.

"WHEN THE HALF GODS GO—"

Mr. Frank believes that the hour has struck "for a genuinely liberal fundamentalist movement that will for once and all bowl them over (the false gods) and clear the ground not for a reconstruction of theology, but for a rediscovery of the religion of Jesus." If the realization of his "fourteen points" were to actually arrive in Protestantism, the false gods of today would assuredly go—and Mr. Warren S. Stone would be able to report a far different attitude toward the Church on the part of labor.

It seems incredible that intelligent men and women can read them over and not recognise the validity and great desirability of these fourteen points—and do their very utmost towards their adoption. How can any Christian deny that the Evangelical churches have completely failed, and that their continuance along present lines is entirely at variance with the Christ life and Christ teachings? Such are the *facts*. Were the "fourteen points" adopted as a basis for action, Church and Christ would be in line. Then would follow "a rediscovery of the religion of Jesus" in the fullest sense—that is, in the sense that Jesus was not merely talking theories but of things that he himself knew of his own knowledge, after many lives of

conscious sacrifice and effort. For did he not emphasize the perfectibility of man: "Greater things than I do may not ye also do?" He who lives the life shall *know* the doctrine—such is the underlying note of the teachings of Jesus, as it is the main burden of the message of every great religious reformer. Immortality, in the sense of a knowledge of the spiritual nature of man, is on both sides of death for him who recognizes the Law of life, and fulfills it. It is the only *practical* wisdom.

The Children Again

Religious propaganda to some extent, no doubt, as well as a sincere anxiety over the increasing lawlessness of the children, was responsible for a recent meeting in New York City at which 3,000 public school teachers were addressed by Catholic, Jewish and Protestant speakers. The event was noteworthy, not for its directly constructive character, but in view of the fact that the followers of conflicting faiths met together in amity to discuss a problem that is common to them all. It was agreed that religious instruction presented the only remedial course, if the youth of the metropolis were to be pointed in the way it should go. Among the speakers was Judge Alfred J. Talley, a Catholic, who voiced the anxiety existent at present in the ranks of the judiciary over the increase in juvenile crime. He remarked:

> Education has not stemmed the tide of criminality; home surroundings have not done so. If it isn't environment and if it isn't education, there is only one thing that can—and that is religion.
>
> The United States deserves the reputation it has of being the most lawless country in the civilized world. And that is what it is. We should all join hand in hand in this move for American citizenship. We Judges consider this a matter that is vital and essential to the preservation of the American Republic.
>
> In closing I should like to suggest one way great strides could be made in this undertaking, and that is by non-sectarian religious instruction over the radio as a substitute for the "bed-time story," now told, and that at an hour when no youngster I know would think of being willing to go to bed. . . .
>
> How little religion we really have over the radio. Sunday afternoons we hear some trumpeters and some Y.M.C.A. orators. Why could not that "bed-time story hour" be used for telling our children of God, His Saints and the practical truths of religion?

A Common Basis of Religion

We wonder has this earnest and sincere speaker for the children ever thought what kind of religion *could* be sent over the radio and be acceptable to even a small majority of the parents of any community as fit for their children to hear. Supposing representatives of all the many Christian sects assembled to work out practically a presentation that would be acceptable to all. Would there be any-

thing left to present? Nothing, we believe, but the ethical statements of Jesus and other Bible characters—all would agree that these are inoffensive to any right-minded person, and conflict with the professed teachings of no sect. But these ethics, great statements of Spiritual Law, are common to all religions—Buddhism, Brahmanism, Confucianism, Mohammedanism and others—as well as to all the more than three hundred Christian sects. Would not the great fact emerge in the mind of some of the more thoughtful of that assemblage that there must be a *common basis* for all world-religions, of which all are nothing more or less than divagations or misinterpretations? Thereafter they would be seeking that basic Wisdom-Religion, and finding traces of it everywhere. Its full statement is now called "Theosophy," in other ages it has had other names, but the teaching is the same.

THE REAL CURATIVE AGENT

A return to the ideals of that Wisdom-Religion and their expression in life will alone accomplish the "preservation of the American Republic," over which Judge Talley and many another thoughtful man of today is deeply exercised. Jesus knew that one true religion and taught and lived it; but those to whom he said he came would not listen—and what became of that civilization that he tried to save? Our Western Christianity is not the religion of Jesus. He would not be able to recognize the ideals he brought in the many structures that the theologians have erected in his name since his departure. Is it any wonder they are crumbling, or that Western Civilization is crumbling with them? Selfishness inevitably destroys itself.

It is the direct influence of Western Christianity that has corrupted our national ideals, until most men believe that "anything is right so long as I can get away with it." That is the essence of church teachings—in bald words: "If I sin, God will forgive me, provided I make the right approach." Every sect fondly believes it is in exclusive possession of the right approach. But Nature does not work that way; Law, just and inexorable, rules in her every department. The sectarians refuse to read the book of life that is ever open before them, preferring their own revealed scriptures, supposed to be the "word of God" but actually *written down by men.*

If we would but drop our prejudices and preconceptions, religious and otherwise, for a moment and consider the doings of the children of the land in the white light of Truth—regardless of our likes or dislikes—we would see with uncolored vision *clear through* the immediate causes for youthful divagations, and arrive at basic causes. Our children are dishonest, shameless and hypocritical in their thought and action because the civilization itself in its ideas

and the structures erected upon them is dishonest, shameless and hypocritical: product of a false religion which teaches its devotees that they can be-fool their God. St. Paul has put the true teaching in a nut-shell: "Be not deceived, God is not mocked; whatsoever a man soweth *that* shall he also reap."

Then, why should we teach our children the very systems which have brought us to the pitch of dis-ease as a civilization in which we now find ourselves—and of which the youth of the day is the climacteric?

Decadent Tendencies in Fiction

Writing in *Current History,* Edwin Markham, LL.D., declares that even a brief inspection of the free-speaking novels pouring from the press in England and America shows this fiction to be a filthy current of sex-obsession, tainted with the dregs of sex-perversion—a current that spreads pestilence wherever its putrid waters flow. "Do they express the true tendencies of the age," he asks, "and do they carry those spiritual ideals that are the eternal forces behind life?" His negative answer is a powerful and stimulating one. To quote a few illuminating sentences:

> They reject utterly the spiritual view of existence. . . . Here is no profound philosophy, no inspiring vision—nothing but a cynical materialism. . . . The interest they show in sex is largely pathological; they see it chiefly in its diseased and erotic manifestations, never as the sacred mystery of existence . . . a naked realism is not true to life; it leaves out the most important reality. . . . They do not make clear the final descent of retribution upon the wrong, the return of the deed upon the doer . . . this new fiction swings entirely upon the pivot of sex as set forth by Freud. . . . Sex is a divine force and should be used only for divine ends. It is perhaps the most sacred energy in man. This truth should be broadcast over the world—through art as well as through science. But our new writers appear to be a whole diameter away from this basis. . . . What is the objection to most of them (these books)? It is that they register only sporadic instances of decadence; and yet they are so presented as to make the young and their uninstructed elders look upon these abnormalities as typical of the best society, and therefore as worthy of emulation—are so presented as to make ardent young people desire to fling down all the barriers in order to feel the thrill of the wild dance, the giddying whirl of the false freedom . . . these young radicals in fiction, with their crude knowledge of psychology and with their abrupt rejection of the spiritual fact in existence, are spreading a contagion that will tend to corrupt youth and to engender an enervating cynicism in all minds. They are—unwittingly perhaps—increasing the downward tendency in life.

Dr. Markham remarks that these writers are "taking their motives only from the sex-excesses of degenerate Rome." Perhaps this is true in a deeper sense than he has realized; these very writers may be the degenerates of old come into incarnation again, or those who celebrated that degeneracy in song and verse.

STUDIES IN THE SECRET DOCTRINE

VII

The Three Hypostases

Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal MONAD-EGO—twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.—*Secret Doctrine* I, 237.

THUS are imaged for us the three Hypostases or Avasthas of the One Life. Whether we study the three Fundamentals of the *Secret Doctrine* in a universal or an individual sense, as seemingly separate entities in manifestation or in their static condition of perfect equilibrium in pralaya, it is necessary for us to decipher the three factors involved therein.

The first Fundamental deals with the Principle which is the One Life undivided and indivisible. The second treats of Its manifestation—the appearance and disappearance of the reflection which It casts and which we call the universe in cosmology and man in anthropology. The third asserts the identity of nature between the One Life, and the Universe—Man between the rays and the Luminary and, in doing so, logically takes notice of the reflections cast on the waters of space by the innumerable beams which emanate from the Universal Man—Maha-Purusha or Nara-Yana the Container of all men, Naras. In other words: Each human being is an incarnation or manifestation of Deity. It is said—so many men on earth, so many gods in heaven; and yet these gods are in reality One, like the rays of the moon, they are withdrawn into the parent luminary, which in its turn is merged in the One Absolute.

A proper understanding of the three Fundamentals reveals this great fact: in his innermost nature man is the Absolute. Says the *Secret Doctrine:* "The Monad or Jiva *per se* can not be even called Spirit: It is a ray, a breath of the *Absolute,* or the Absoluteness rather" (I, 247). And because of this there exists for man certainty of final emancipation from the limitations of concreteness, however expansive or exalted. "It is only the spiritual potentiality in man which can lead him to become one with the *Infinite* and the *Absolute*" (II, 79); or "At the threshold of Paranirvana the Monad reassumes its primeval Essence and becomes the Absolute once more" (I, 135).

This Absolute One Life is the Perfect Bliss of Equipoise in which lie forever concealed Motion, Space and Duration, absolute and abstract. These three project radiations—"the unconscious and spontaneous shooting forth"*—which results in manifestation. Absolute Motion or Abstract Space or Boundless Time are the Unknowable. The Great Breath which is the radiation above mentioned of Absolute Motion, Matter which is that of Space, and that which joins them producing the illusion of past, present, future, named Fohat, are the knowable—though unknown to all save the emancipated beings who are called Mahatmas or Great Souls.

Thus there are four factors: (1) Absolute One Life called Beness and (2) Its radiation, the Great Breath which is "its one attribute, which is *itself*, eternal, ceaseless Motion" (I, 2); this Great Breath or Absolute Abstract Motion "is one of the three aspects of the Absolute—Abstract Space and Duration being the other two" (I, 43). Therefore we have to take cognizance of (3) Space-Matter and (4) Fohat, the bridge between Spirit and Matter, the dynamic energy which links the one to the other.

Let us apply this to the image pictured for us in the extract with which we began: There are the "milliards of bright sparks;" there is the "one and the same moon;" there are the beams "one with the Mother-Source;" and the moon in its turn is merged in the Light which is Darkness—the Absolute. The moon, the luminary is but an appearance—"the plane on the surface of the Circle" (I, 18). This circle is the plane of the sphere whose length and breadth and thickness are co-eval and equal and are named as above Motion-Space-Duration.

It is the same truth which Shri Krishna puts forth in the Seventh Discourse where He speaks of himself and his two natures, lower and higher nature, apara and para prakriti. Krishna is the Great Breath whose higher nature is Daivi-prakriti or Fohat, his Light, while his lower nature is Mula-prakriti, from and in which all material manifestations take place. As the Great Breath he is the one "attribute" of the Absolute, that is why he is named Aja, Unborn. With the power of his two natures he manifests himself—"establishes this whole universe with a single portion of himself" and in the non-manifested state "remains separate" from manifestation.

The Absolute and Its primeval triune differentiation is symbolized by the 4 or the Tetraktis for the same reason that Brahma is Chatur-mukha, four-faced. Says the *Secret Doctrine*, I, 18:

> *Hiranyagarbha, Hari,* and *Sankara*—the three hypostases of the manifesting "Spirit of the Supreme Spirit" (by which title Prithivi—the Earth—greets Vishnu in his first Avatar)—are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine

*Transactions of the Blavatsky Lodge, 94.

Avasthas (lit. hypostases) of that which "does not perish with created things" (or Achyuta, a name of Vishnu).

Note once again the four factors—the three hypostases of the manifesting Spirit of the Supreme Spirit as the fourth which does not perish for it never is born—achutya and aja, imperishable and unborn.

We are now to view the processes of will, thought and action from the three angles of the personal, individual, and universal self or atma, in accordance with the law of correspondence and the law of analogy; and it is necessary to remind ourselves of the fact that there exist grave complexities of classification and division of human principles, a thorough exposition of which is beyond the scope of these studies. Therefore, what is said is but an *analogical* indication and no more.

Let us then see this four-foldness in ourselves. We are triune; in our personal aspect we are the reflections, the milliards of bright sparks; they are produced by the Manas-Ego, which is our second aspect, that of individuality; this Manas-Ego is a ray from the Parent Sun which is our Monadic aspect as Atma-Buddhi; beyond the last named is Atma, universal, the Light which by a transcendental process inherent in its own self-nature, sva-bhava, comes to a focal point called the Sun. Sun, Ray, Reflection, are the three Hypostases of the manifesting Light, which is Darkness. Or we can notice them in the processes of our lower personal self: Memory is the moon whose beam is the thirst for life, tanha, which begets the reflection called the body, but behind the body, desire and memory is the "I"—the ahankara which is the womb of the three. Body, Desire, and Memory are the three Hypostases of the manifesting "I" which is present in them all perpetually. The universal "I," the individual "I," the personal "I," are the three hypostases of that Absolute Life which is the SELF.

There is another way in which these three Hypostases or Avasthas have to be studied: the formative or creative, the preservative or sustaining, and the destructive or regenerative aspects of the One Life. Consciousness manifests as a triple process—by the power of action (Kriya) it creates, by that of Love-Wisdom (Gnyan) it preserves, and by that of Will (Ichcha) it regenerates. Therefore in the Hindu Pantheon the universal manifestor Brahma is the creator, the universal preserver Vishnu, the Mighty Lover, the universal regenerator Shiva, the Destroyer. Within us as personal-Ahankaric beings, or as individual-atmic beings, or as universal parmatmic beings, is the triple process of Will, Thought, and Action, material, psychical, and spiritual.

Because consciousness is triple the path to perfection is threefold: of Karma which deals with the Kriya-action aspect; of Gnynan which deals with the thought aspect; of Bhakti which deals with the will aspect. By Karma we create, by knowledge we preserve, by

devotion we regenerate. Karma begets Tamas—inertia, which knowledge sustains as rajas—mobility, and which devotion transforms into sattva—harmony. Sattva is Existence—Sat, which Knowledge recognises through Ideation—Chit, and which devotion realises in immortal Bliss—Ananda.

Within us as without us matter, force, spirit, are but the triple hypostases of the fourth, the One Life. The material manifestation of the One Life is self-ish-ness, its psychical manifestation is self-hood-ness, and its spiritual is self-less-ness—the fourth is the common factor of the three, Self-ness or Be-ness. Therefore, says the *Secret Doctrine,* I, 276:

> By paralyzing his lower personality, and arriving thereby of the full knowledge of the non-separateness of his higher SELF from the One Absolute SELF, man, can, even during his terrestrial life, become as "One of Us."

The practical, which is the ethical, application for this mighty achievement is to be found in the *Voice of the Silence* in the teaching about the three Halls, the three states through which the aspirant passes—"beyond which stretch the shoreless waters of Akshara,"—the Absolute. These halls correspond to the Jagrat, Svapna and Sushupti states of consciousness—beyond which is Turiya.

But for the ahankaric-I there would be no memory, no thirst for separate life and no body; but for the Turiya state, we would not have the refreshment of deep sleep, nor the disturbance of dreams, nor the waking life; from the Fount of Omniscience spring Wisdom and Learning and Ignorance as from Akshara-Letter, come Shabda-Word, Shloka-Verse and Katha-Narrative; and finally but for the Absolute there would be neither the Monadic, Egoic or Personal existence—the Eternal, the Divine, and the lower Self. Says the *Voice of the Silence:*

> Restrain by thy Divine thy lower Self
> Restrain by the Eternal the Divine.

RESULTS OF UNITY

Those who wish to succeed in Theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined Theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In Theosophy what is needed is emulation and not rivalry.—*H.P.B.*

LIVING THE LIFE

DEAR COMPANIONS:

It is well to hold the position you do—to maintain the true attitude of the "higher carelessness." It makes no difference whatever *what* we do; *how* we do *anything* is what counts. And as there is always something *doing,* we have always opportunity to practice *right* doing.

It is no good, being anxious; all we have to do is to do our best with each moment and live it as it comes. "If the candidate has firm reliance on the Law, he will not have to wait too long." In this way whatever comes will be right for him. We must take the position that *whatever is right* will come about, and while making use and taking advantage of every opportunity, feel that if what seemed good did not come our way, it was best that way for the main object that we worked for. In this case we preserve our best energies, and are neither elated nor cast down by whatever comes to pass.

We are apt to overlook the good we afford to others by our effort. Every one we affect, even in a slight degree, affects others, and no one can say what may be done for the future through indirect methods. There is need of much encouragement in feeling it, for encouragement means a continuation of courage, in fact, and we have but to keep on in the courage with which we began. In all great effort there is sure to be reaction; knowing this to be the Law, we are prepared, and never downcast, but like the song, "We wait for the turn of the tide," and ride higher on it.

There is no terror in personal defeat any more, nor anxiety for personal success; there is only Master's work and our continued effort in it. If this spells failure, we will have the right to pronounce the word and know its meaning. At the very worst, we will not have failed in vain. But we have no idea of failing, because the only failure that would count would be to stop working, and we will not do that. It has been said that "the road lies up hill all the way." We admit that, and it follows that if we keep on we must go up higher; it matters not whether anyone says, "come up higher" or whether we move toward the goal, it is the same road and the same going. When we look neither to the right nor the left, with eyes on the road, we travel faster and surer.

I was looking over the magazine article you mentioned. It is interesting, instructive in places, intelligent and bountifully interspersed with diagrams. It gives the impression of great learning on the subject. But it speaks here and there of the Logos and *His* care of *His* children. Too much of the personal God under another name, thus leaving "His" poor, ignorant, sinful children none

the wiser as to their godlike nature! The article made me think of the way the Jesuits side-tracked masonry. They entered it, obtained its secrets, invented "higher degrees" to draw attention from what lay hidden in the original ones, and gradually made it innocuous, and incapable of leading to the knowledge that they feared. Much that is going on and has gone on in the . . . . society has the appearance of leading into innocuous desuetude. This is the mode of working of Brahmano-Jesuitical forces, and the ordinary thinker is unable either to perceive, or credit it if warned. It is not believed that there are Dark Forces and their agents in the world, and that they war within that which they would destroy; that they dress themselves up in "sheep's clothing" so as to be unsuspected. But it is too true. Every failure to establish the Wisdom-Religion is to be traced to the work of the Dark ones among the unsuspecting stupid "sheep," who are appealed to through their weaknesses and led astray. There is no panacea for stupidity and ignorance but self-knowledge, discrimination; and anything that leads away from *them* leads to desolation. Would that there might be some way by which eyes could be opened to a wise and proper consideration of all things. Yet, if one should publicly point out these things, "untheosophical" would be the least charge laid at his door. All that we can do is to accentuate the difference between the Eye Doctrine and the Doctrine of the Heart with full exemplification. The . . . talk glibly of these, but in the words of Kipling, "what do they understand?" Those in that society who have the "heart-desire" may find that doctrine, but the mass have it not, and are kept from its consideration by every means.

Without any conceit whatever, it would be admitted by those who listen to you that it would be an easy matter for you to draw diagrams, and lecture on the differentiation of species, on the various Logoi, Dhyanis, and classes of beings, Rounds and Races and so forth; but you know, and anyone can see, that if one had all these qualities at his tongue's end, he would not be one whit better in character, nor would he possess any real knowledge—the knowledge that leads to the wisdom and power of the Adept. Intellectual acquaintance is well enough for those who are entertained by that sort of thing, but those who seek *self*-knowledge, who will not be satisfied with anything else, go not by that road. Self-knowledge is the first desideratum; the other is incidental, and useless without the first. The first requires whole-heartedness, self-discipline, constant service, unflagging determination. It is undertaken only by determined souls and continued by increased heroism; of such are the immortal heroes of the ages. The second can be followed by any schoolboy; and is necessary to some extent as an equipment for the sake of others, but unless subservient to the

first, it is useless as a means of growth. The general tendency is toward "intellectualism," and it is easy to follow that line of acquisition. The effort should therefore be to present and practise the study that leads to growth, using the "processes" only to assist the understanding. The opposite is too generally the practice. There are Theosophists in name and Theosophists by nature; they are different.

Well, I must say good night to you. Love and best wishes.

As ever—*R. C.*

"UNMERITED SUFFERING"

On the question of "unmerited suffering" as on any other question, three points of view are possible: (a) the personal point of view which looks at things and consequently which acts on the basis of what we think we are,—what we remember, what we know, what we believe, what we hope as merely human beings. From this point of view every human being endures "unmerited suffering" and this is the point of view that humanity as a whole takes and that many Theosophists suffer from because they are human beings and have all the defects of the Race mind. (b) Then there is the egoic point of view which recognizes that every one of us is an immortal spiritual being. This point of view enables a man to see that all the events of life, both those which he understands and those which he does not at present understand, were caused, in so far as they affect him in any way, by himself. This view may be called the individual view as contrasted with the personal view and is the view reached now and then by a few. (c) But there is a still higher point of view from which to regard everything that happens in nature and equally whatever happens to ourselves and this is the truly spiritual point of view—the one constantly held by Masters and by all the great Teachers. From this point of view one sees and knows that we are not separate from the whole universe, all the good in it and all the bad in it; that Spirit is *one;* therefore, that all the evil in the world is our evil; all the sin and sorrow in the world, our sin and sorrow; all the good in the world, our good—and then a man becomes indeed a participant in the souls of all beings. It is not a question either of virtue or vice. It is not a question of either suffering or enjoyment. These are but incidents which affect the different parts of our being until we recognize what the true purpose of life is, and that purpose is to learn—to learn that we are soul and spirit, not persons or even individuals, and that soul and spirit are one and are at one and the same time the creator and the creature, the beginning, the middle and the end of all existing things.

THE GREATEST OF ALL WARS

ALL family feuds, all class struggles, all national wars, all religious crusades are but reflected ramifications of the eternal strife between the higher and the lower selves of man. For the student of Occultism one of the earliest lessons to be acquired lies in a realization of the fact that battles in the world without are but shadowy replica of those which are fought within ourselves. The meaning and import of wars, small and great, will ever be missed as long as this great truth is not perceived. International wars would not precipitate themselves if class struggles, creed hatreds, caste prejudices, did not exist in nations; competition between youth and age, man and woman, would not take place in a society if family relations of the right order and kind subsisted, and thus, we reach the individual who is at war with his neighbors and next of kin because his hands war against his head, or his mind against his heart, or his pride against his principles.

A struggle between our material and spiritual selves is constantly going on. Students of Theosophy learn of the nature of this struggle, and the thoughtful among them acquire the knowledge of the relative strength of the combatants and their respective sources of recruitment and recuperation while the battle lasts. We all know that the triumph of Spirit over Matter, of Wisdom over Nescience, of Love over Hate must ultimately be; but this theoretical understanding is of little avail while hatred is consuming love, is fanning the fire of lust, in our own nature.

Not only is there a constant struggle going on within us, but even we are recommended to maintain it—till victory is won, till Wisdom-Light streams forth from our hearts, dispelling the darkness of ignorance, till Love radiates its justice and bliss from our minds, revealing the order in the midst of chaos. An enlightened heart, a compassionate head are the marks of the Spirit-Man, higher, greater and nobler than the good man of intelligent mind and sympathetic heart. It is necessary to make this distinction, between the good man and the spiritual man. As earnest appliers of Theosophic teachings we have left the life of actual vice behind us and we distinguish between it and the higher life. We are, however, apt to mistake the life of negative goodness for the life of the spirit. "It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do," wrote a Master once. Other and higher than negative goodness is positive spirituality.

Our virtues and vices make us by turn good and bad. The equipoise whereby these are controlled and resolved into faculties of growth and service has to be attained if positive spirituality is

to be manifested. Just as human love is higher than and superior to lust, and lust by constant feeding on itself cannot become love, so also Divine Spirituality is of a quality more profound and rare than is human goodness, which also merely augmented does not give birth to Spirit-Wisdom. The difference between good and bad is one of kind; the gulf between goodness and spirituality is not one of mere degree.

A clear intellectual perception of this fact is helpful. A soldier receives an added impetus for fighting if he theoretically understands the inherently vicious nature of his enemy; he fights with more heart if he assimilates that understanding. This assimilation is a wonderful asset, without which it is almost impossible to win the victory over our lower nature. The constancy and steadfastness so necessary to maintain the struggle, come to birth in our hearts. Understanding our philosophy by mind does not bring us the vitality that understanding by heart bestows. Assimilation of teachings is a phrase very commonly used; its psychological significance is not so generally sensed. Let us grasp by the power of the heart the vital difference between the good man and the spiritual one.

The struggle between the good and the spiritual in the outer world is represented in us by the conflict of duties. There are those who do Duty's "work and know it not," for in them the conflict of duties has not even arisen. The good people of the world though devoid of ideas about soul growth and spiritual progress glimpse the verities of life better than the one in whose own universe a conflict of duties takes place. Only then arise the perplexing questions—"What am I?" "What are my relations to others?" A good mother will continue to be only good till circumstances compel her to consider the wisdom or unwisdom of her attitude to her own child, or the justice or injustice of her attitude to others' children. Conflict of duties opens a vista of the world of spirit.

A proper balance struck and sustained between different and conflicting duties transforms our goodness into spirituality. The higher life consists in right adjustment of our different duties into a harmonized *Dharma,* whereby the property of our Ego becomes manifest. Everything and all beings have their respective properties, aspects of which have become patent, aspects of which are still in a condition of latency. As latent aspects of our property manifest they often clash with those which have already found objective expression. Thus arises conflict of duties. Our dharma—a great word on which meditation is necessary—is the means of our becoming. We are what we are because of our dharma; by the fulfilment of dharma we grow, we become different from what we are.

Herein lies the basis of inner growth—the conflict between opposing and enduring forces.

Spirit forces endure. These are superior to forces of evil as well as goodness. The struggle against our lower nature is often construed as struggle against vicious tendencies. It is not always recognized that we suffer from the defects of our qualities—a very hard type of obstacle to overcome, because as a rule we find and make excuses for it. Downright wrong-doing we condemn even in ourselves. If by Karmic propensity or for other reasons pertaining to the domain of the occult, evil precipitations take place in our everyday life we are able to recognize them as such. We have enough decency left in us to perceive that evil is *evil,* and wrong-doing *is* wrong. But there are precipitations of exaggerated virtues and malformed habits, and it is very difficult to see these exaggerations and malformations. Conflict of Theosophic duties arises in reference to these, and the only power that can save us from erring is heart-understanding of our philosophy.

In our eagerness to learn the various phases of the philosophy we sometimes forget that there is a practical method of undertaking study itself. Of course we must possess adequate knowledge of our general principles and propositions; but that ought not to preclude our undertaking a close study of those specific Theosophical teachings which form answers to our intimate and personal problems. We have a personality which is learning the ways of the Impersonal; it has tendencies which we desire to demolish; it has modes of expression which we wish to change. An earnest man who wants to live the life should learn to choose from the vast body of our teachings those specific ones which will help and enable him in his struggle against his lower self. All our problems, be they of the Ego or of the personality, of the Self of Spirit or of the self of matter, have their solutions in our philosophy; the infinite complexities of mind and morals are treated of therein, and discriminatingly we ought to search for those which are medicine for our particular ailments.

The maintenance of a constant struggle against our lower nature ought to be a scientific process; with many of us it is a matter of sentiment. A mere desire to keep the body in health does not make it healthy, but a scientific understanding and application of bodily laws prove effective, and so it is with psychic and spiritual health. Special study from this personal standpoint clears the obstacles which conflicting duties create. Our lower nature is composed of lives of a lower grade of evolution. Our higher nature organisms are built of intelligences of a more elevated type. Each is trying to manifest its respective property-dharma, and hence the eternal conflict.

The conflict of dharmas is an ethical problem. The science of ethics treats of the inter-relationship between differing units in the human Kingdom, as also between the differing units in the human being. Understand this interdependence to be under law, and the initial step is taken; understand the workings of this law, and half the battle is won; only by the law of Her own being can Nature be subdued.

Our bodily and sensuous nature cries for its own life; our feelings crave their own self's expression; our minds suffer the very torments of Tantalus when we curb and control their natural thirsts. These constituents of our lower self have their own properties, and among them a war is waging, as may be seen in the dissatisfaction in full-blown personalities devoid of spirit-energization. When the fire of the higher self with its Compassionate Reason, its Illuminating Intuition, its Creative Will-Power touches the lower, grave discontent is felt. When the study and practice of Theosophy makes the fight more fierce, let us not surrender in confused depression; let us not forget the propositions involved in the ethical problem of the Conflict of Duties.

DILUTED THEOSOPHY

Humanity sins, sorrows, suffers and dies a thousand deaths; because of what? Just IGNORANCE. Theosophy is TRUTH and as such can have no alliance with *any* form of error and remain Truth. If partial philosophies could save the world there would be no need for the sacrifices of the Masters.

For those who never knew Theosophy, or whose minds are so crooked in action that they cannot receive it, there should be pity and compassion. But pity and consideration for their false positions cannot call for a surrender of our discrimination—for a surrender of what we know, and of what is our purpose to live and to make known.

I am no believer in diluted Theosophy. The Masters did not dilute it. We either carry on Their work or we do not; there is no need for hypocrisy or self-deception. Others in the world, not able to perceive the Oneness of Theosophy, or its great bearing at the present time, may, and do use portions of it; some of them, it is to be feared, to their own condemnation and the further bewilderment of mankind. Are they right, or to be praised or "tolerated?" Is it not the bounden duty of those who know, to hold aloft the White Standard of Truth? It must be so, else how could an inquiring one perceive it? Theosophy has to be held aloft in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy.—*R. C.*

THE FETTERS OF CAUSE*

"I AM caught in the meshes of bewilderment, Kausalya, my wife and queen—I do not understand."

In faltering accents spake Dasaratha, the King of Ayodhya, beloved of his people: "Nay, I cannot comprehend it."

Grief-stricken lay in his rest-chamber the mighty monarch, perplexed in mind and wearied in body. The darkness of the indrawing night brought to his lips a cry of anguish. His words were a rebuke to his second Queen, Kaikeyi, for she in her ambition had caused the banishment of Rama, the son of the eldest of the three queens, Kausalya. Kaikeyi was the mother of Bharat, and it was her longing to set him on the throne that had made her scheme to secure the banishment of Rama. The third and youngest queen was named Simitra, and she had born to her lord twin sons, Luxmana and Satrughana.

Rama had by his father's decree been banished from the kingdom for fourteen years. Accompanied by his wife, the gentle Sita, and his brother, Luxmana, he had sought shelter in the jungle. It was the sixth day after the departure of the exiles that Sumantra, their chariot-driver, had returned with the news that Rama and his faithful wife had reached the foot of Chitra-Kuta, a bower of fragrant beauty close to the singing waters of the Malyavati, and there the faithful Luxmana wrought with them to build a roof for shelter and an altar for the Sacred Fire. These tidings of the charioteer but added to the poignancy of the old King's grief.

"Ha, six days—how long they have been!", he cried. "Days loveless in spite of even thy presence, Kausalya; empty in spite of all my wailing entreaties."

Thus spake the monarch, and then fell back as if wearied with his effort. From time to time again he uttered words full of self-remorse to Kausalya, words of condemnation and bitterness to Kaikeyi, and words of love and tenderness to the mother of Luxmana. "Is it too hard for thee, Simitra dear, to be without thy boy? A brave lad he, thy son, but Satrughana still is left to thee."

The twilight faded into an ever-deepening night. A terrible look of anguish overspread Dasaratha's face, and once again he roused himself to speak strong words of reproach to Kaikeyi for her cunning and treacherous ways, whereby he had been persuaded to exile his eldest-born, and had plighted his word to his own sorrow and undoing, for Bharat instead of his well-beloved Rama would now inherit his throne. At last Dasaratha, worn out by his grief and perplexity fell asleep.

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*This story is adapted from the well-know Indian Epic, the *Ramayana,* for use in the Great Teachers series of lessons in Theosophy School.

To the holy and the righteous, in the mysterious silence which belongs to these hours between midnight and dawn, come prophetic dreams and visions spiritual. This same silence gives strength to the growing babe and blesses the sorrow-stricken with the peace and understanding of deep sleep. So it happened with King Dasaratha. The midnight hours of deep slumber brought with them ancient memories and their hidden meaning. In deep contemplation he lay, and as he pondered over the distant past, the eye of his mind seemed fixed as it were on some distant point in the void of the zenith. "It all comes back to me," he murmured. "An old, old story—so fell the health-giving and fruitful Amba, and in its place was set and tended the barren Palasa."

"Lady, art thou still here," he whispered to Kausalya.

"What is it, husband beloved?" asked his faithful queen. "Dost thou lack aught—a little milk to drink? Thou hast the appearance of one with whom Devas have been communing."

At these words the King aroused himself. Some other-world strength seemed to have possessed him and he raised himself to a sitting posture.

"My deep-set grief has touched even the depth of my sushupti," he said in stronger accents, "and from the sphere beyond has come an understanding born of this heart-anguish. My Deva-rishi, my own shining soul, has whispered to me in His language of colours. Thou knowest, my Queen, how that light illumines all halting understanding. But though I know well the reasons for my suffering it does not make it easy to bear. A heedless act in the past brings forth a heedless word in the present. I wrought a father's bitter anguish in the past, I know a father's bitter anguish now. Thus the fetters of cause bind us to the slavery of effects."

"What meanest thou, O King? Surely thou dost not deem thyself a slave?" enquired the Queen.

"What else! Foolish that man who fancies freedom, when he inhales the air of the prison house, even though a kind ruler has surrounded it with a rose garden. Harken, Kausalya; I will tell thee the tale which my bright Self told me. It concerns thee also, for it is of the banishment of our Rama."

The King paused for a while in meditation and then in the hour before the dawn he spoke to his three Queens of his memories of the past.

"Virtuous deeds bear a blessing; woe is ever the child of sin. Youth lacks experience which alone brings the knowledge to link cause to effect. Youth haunts flower gardens, and shuns, for it does not understand, the fruit-laden bowers of prosperity. I have told you already that it plants the gorgeous palasa of red red flowers in place of the fruitful amba, which it hews down for that which pleases the eye only. And that is what *I* did long, long ago, Kau-

salya; and because thou hast borne my first prince, thou sharest with me the woe of my sin, for man and wife are one. The years passed tranquilly and till now I had forgotten the hermit's son and his sightless parents—but HE does not forget, our Inner Watcher, that Light of which we are all but shadows—hermits and slaves, aye even Kings and Queens. I will tell you all, for He has reminded me and now I know, I will tell you all, and each of us will learn from the tale—but, ah me! the pity of it, each of us will learn according to our limitations and none of us will learn the lesson fully. We see the same things and we hear the same sounds, Kaikeyi, but we know them each according to our own intelligence.

"My royal parents' home was surrounded with ambas, but did that hold my destructive hand from uprooting them? I wanted the rad plasa for I was merry of heart—and ambitious, too, Kaikeyi, and now, may the holy Nagas protect me!"

"Who was that hermit's boy, of whom thou has spoken? Was it Luxmana in an age gone by?" eagerly asked Simitra, desiring womanlike, to learn her own part in this tragic drama.

The King seemed not to heed her.

"It was in the heydey of my princely youth. My beauty-loving eyes had not yet fallen on thee, fair Kausalya. Favourite of the Court and darling of the people was I."—A smile of happy recollection played on the lips of the aged monarch.

"They called me a *sabda-bedhi,* one who had the gift of shooting his prey by sound and not by sight, his aim thus guided. My archer prowess was such that I could hit an unseen target; sound was my sight, and I could pierce a bird on the wing, soaring beyond the ken of human eye, singing in the golden light its song of death."

Dasaratha paused, and in reflective mood whispered to himself so low that even the watchful queens could scarce catch the words: —"Power gone mad! Thus virtue becomes a vice and vice begets suffering."

Another silence, then the King spake again.

"It was a cool, clear day in the midst of the rainy season. The great Surya had dried the earth-dews, and was journeying to his kingdom in the South-West. The air was balmy; in the sky clouds were at play; bees were humming, peacocks were uttering their shrill cries and birds winged their flight happily. All the hills were decked in their gayest attire; torrents from the mountainside hissed like jewelled cobras as they wound along swiftly, brilliant and flashing or turbid and of ochre-dye, and the sap of youth made my supple limbs more agile as I breathed the fragrance of nature and beheld her glory."

"And thou wert a *sabda-bedhi,*" Kaikeyi mused. "Ah! what a day for thee."

The King heeded her not, indeed he seemed as if he had not heard her words.

"I went hunting in the thickets by the Sarayu," he continued. "There I lay hidden in an ambush of reeds, hoping that some jungle prey might frequent the brink of the streaming waters. My ears were attuned to catch the faintest sound. The jungle was wrapt in darkness, like my heart full of ignorance, though the sun shone bright in the heavens. A gurgling sound—an elephant, perchance, quenching his noble thirst. I was not deemed for naught a *sabdabedhi;* twang went my arrow, winging its flight on an unseen prey. Alas! the echo of my deed returned to me—the plaintive wail of a human being, wounded, fallen, perhaps dying. Fear seized me. I ran to the the spot, and found—ah, Ihvara!"

Dasaratha paused. He was reliving the horror of that moment of the past. A cold sweat gathered on his brow.

"Who was it?" asked Kaikeyi, her curiosity breaking a silence which her sister queens respected.

"A hermit boy," faltered the old King, "His pitcher lay there—he had come to the stream to fill it—he was dying."

"Poor boy! Was he indeed wounded to death? Had he yet the power of utterance?" asked Kausalya, with tears of pity in her eyes.

"Ay, life still remained for a few brief moments. He spoke with the reproach of love. He said: 'What have I done to deserve this—I, a hermit, the son of hermits, living a secret life in quiet woods. Simple herbs and fruits were my food, this river was my only drink, this deer-skin my only mantle, my aged parents my only possessions. What hast thou gained by slaying me? And yet I thank thee for relieving me of the burden of this flesh. Selfish being that I am—who will tend my parents now they are reft of my support? They both have lost their sight and are dependent on me alone for their fruit and drink—on me their only son and servant. Who will feed them when I am not? Heedless prince, thou hast murdered father, mother and offspring — all three with one fell arrow.' Thus spake to me the dying boy.

"I was young, bewildered with horror; I could not think. The boy moaned piteously: 'Take this arrow of thine and go to my father and mother and pray for their forgiveness, lest their curse work its sure magic. The blessing of the pious are blessings indeed, and their curse—even that brings the benediction of suffering. May thy lot give to thee the first!' Thus saying, the boy entered into the shining Swarga—the abode of the radiant ones."

"What a task before thee, thou of gentle heart," said Simitra, as she put her caressing palm on the forehead of Dasaratha.

"Well, we are nearing now the end of this fell tale. Sad of heart, and perplexed in mind I repaired to the hermits' cot. There

the aged parents sat. He was a Vaishya by birth and she a Shudra, and for many years they had led the life of Brahmana sannyasins. Now their son was dead, a last sacrifice to the Ancient Path of Immortal Life."

The King broke down as he spoke these words, and tears streamed from his closed eyes. Presently he recovered himself and went on:

"Like two birds with clipped wings they sat there, listening for the fond footsteps of their child. 'Dear son, thou hast been gone a long while for that water; let us not be late for our sandhya-puja; the exacting Kala, God of Time, waits not for anyone, not even for those who have given their all.' Thus the father greeted in ignorance me, the slayer of his son. 'Not thy son, Oh Holy One, but Prince Dasaratha—come to entreat of thee thy forgiveness, for I have unwittingly slain thy son.' So answered I, and there was long silence. Difficult tears fell from their blinded eyes. At last the sage took the hand of his wife and so they sat without words. It may have been but a few moments, but to me it seemed an eternity, ere the pious father spoke: 'It is good that thou hast confessed. Ten thousand times worse would have been thy Karma, hadst thou kept silent, for then thy entire Raghu race would have been consumed, even as the jungle fire consumes all trees, great and small alike. Now lead us to the spot which has even now become our altar to Yama.' "

Dasaratha shed copious tears; he could not describe, he said, the lament of the parents. Piteous indeed was their plight—no one to read them the Vedas, no one to bring to them the water for their ablutions, nor to gather for them branches and blossoms for their Agni-puja. Cries of agony came from their torn hearts. Suddenly in the midst of their despair, the mother gently touched the hermit and said: 'Hush, he comes to tell thee something' ".

"Sawest thou the dead return?" asked Kaikeyi.

"Nay, but they did—even both father and mother. Methinks because of their deep love for their boy and their piety they had touched the radiance of Swarga, and thus they saw. 'He calls us. He says—Follow and partake of my joy.' So spake the Sage. Then he turned to me, as if to read my very soul even with sightless eyes. 'Thou has slain my well-beloved. Slay me now, nay, both of us; there is no sting in death. Prepare thyself to feel in the future what we are suffering now. Thus only canst thou pay thy debt to Karma.' Then I prepared the funeral pyre and when the flames were high, hand in hand, man and wife, embraced the burning body of their son—and so they passed on.

"This is the tale, too long forgotten, which that short sleep has brought to this dying brain, and the word of the Sage has been ful-

filled. Rama has gone from me, slain by the arrow of exile, and I am slain too with grief. Kausalya, my dear wife, now dost thou understand how that heedless arrow of my youth pierced me in my heedless word to Kaikeyi. I have paid my debt, I have tasted to the dregs the cup of grief. Pious sage, holy mother, duteous hermit boy—receive me into your world! My prana is fast ebbing away. Lady, come close to me; and thou, Simitra, send my blessing to Luxmana. Kaikeyi, I forgive thee, and bless thee, and mayst thou learn to love in the midst of hatred and to forgive in the midst of anguish."

The King ceased, and his Queens thought that the end had come. But one more duty it was destined for the monarch to perform. A strange light came into the dying eyes, a smile touched the dying lips.

"Rama, thou hast come. Blessed be the Gods. My child, my dearest one, forgive me, thy sire, who has done thee wrong."

And so Dasaratha died.

THE MYSTERY OF SOUND

The forefathers of many Brahmans,—if not the latter themselves—must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is the God Sabda Brahman called also *Kala Brahman Gouri*—one of the mystic names for AKASA, which gives rise to occult sound—the initiates say. And the ancient Greek mystics, equally with the Western occultist and the adept Brahmans, agreed all in teaching that sound emanated from the Astral Light, or *Akasa,* in its purest essence. The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own *Moola Adharam*—the first of the series of *six* centres of force in the human body (fed at the inexhaustible source of the *seventh* or the UNITY, as the sum total of all) and *knows* that it emanates from there, and from nowhere else. But before our correspondent can realize fully our meaning, he will have to learn the important difference between Astral *Fire* and Astral *Light.* Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even "by learning some *mantram,* and trying its effects on patients," unless one knows the philosophy—so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before one becomes a practitioner, he ought to become a student.—H.P.B.

REINCARNATION AND SEX

This answer by Mr. Judge to the question asked is reprinted from *The Theosophical Forum* of June, 1892. His treatments of other vital questions in the same publication, not before reprinted, will appear in THEOSOPHY from time to time.—EDITORS.

Question: Is there any statement in the writings of Madame Blavatsky or of anyone else who might be supposed to know, to the effect that the Ego incarnates alternately in the different sexes, or at all in the opposite sex?

Answer by W. Q. Judge: I do not remember reading anywhere in the writings of H. P. B. a statement to the effect referred to, nor in the written remarks on various subjects by the Adepts who sent her into the world can there be found, as far as my recollection goes, a declaration to the effect that the Ego incarnates alternately in male and female bodies. There may be found the doctrine that by this time in our evolution the egos now in human bodies have been through every sort of experience and both sexes, but that does not support the inference that such incarnation as to sex is alternated regularly—nor does it refute. It simply has nothing exactly to do with the question.

The question, it seems, is interesting to many, but I must confess an entire lack of interest in it. If my next birth shall be in the body-female, it is a matter of indifference. It is of record that an ego did very well in the body called Helena P. Blavatsky; and, contrarywise, another did well in a body-male called Sankarachariah. It is said that one Maji—a woman—in India is a great Yogi also. So, as I am perfectly indifferent, my remarks may be concluded to be uncolored by the partizanship of sex, so clear to some and so often productive of clouds over vision.

Well, then, I do not adhere to the alternating theory. It is too cut-and-dried at the very first impression. Further it appears to violate, with the appearance of a personal director behind it, the natural conclusions to be drawn from human life and character,—our only guide in such matters. If we assume an anthropomorphic God, who made it a law that every ego should now have male and next female form for living in, no matter how the laws of tendency of attraction and repulsion work in other directions, there might be some probability of sustaining the position that regular alternation of sex is the rule. But the universe is governed by law, not by caprice. Let us, then, look a moment at one or two points.

Karma—from other lives—determines where, how, and when we shall be born. But in the matter under debate, one of the ramifications of the law of Karma which must have most to do with

this is *tendency*. In other words, the tendency set up in a prior life will determine the tendency toward a particular family next birth. And we must look also at the question of male and female character essentially, and not as a mere question of appearance or function. If we discover what is the essential distinguishing characteristic of the female character as opposed for comparison to the male, then we can perhaps arrive at a probable conclusion,—though, as I above remarked, a very uninteresting and useless one in any event.

Now to my limited vision the female character is *per se* concrete; that is, its tendency in thought, speech, and act is toward the concrete; while the male character seems to me to be *per se* the opposite. The Kabalists and the ancients of all lands may not stand as authority for my readers, but they support this view. And the existence of exceptions in both sexes does not contradict the opinion, but rather goes to sustain it, forasmuch as we so easily recognize a woman who has a man's character or man who has a woman's. The difference was not invented by tyrannical men, but seems actually to exist in the race. For no matter where you go, or how civilized or barbarous, modern or ancient, your examples are, they ever show the same differences and characteristics.

And whether you admit or deny the particular description by *concreteness* and *abstractness,* it still remains true that the essential female character—whatever be the distinguishing mark—is totally different from the essentially male one.

Now, then, if Ego (A) has evolved with infinite pain and many lives the female character, is it likely that that *tendency* will exhaust itself at once? Or if it has been set up by one life, is it likely to exhaust at death so as to permit the next incarnation to be in the opposite sex? I think not. It might be that the Ego could, as man in prior life, incarnate next as woman, but that would mean that he had set up a tendency to whatever is the essential character of the female,—in my opinion, concreteness of thought in the depths of his nature,—or for other of many reasons. It is not wise to set down such fixed and iron rules. Nature does not thus work. She is always about to break some rule we have foolishly thought to be of eternal duration. So I conclude on this that the Ego will go on as woman or man just so long as its deeper nature is of the same cut, fashion, and tendency as the particular sex in general in which it incarnates. For my poor judgment, the regular alternation theory is wholly without foundation. But, after all, it is a question none of us can decide. The Christian Apostles decided female incarnation to be lower in scale than male when they said women are saved only by marriage, but even some Christian Theosophists may reject the Apostles on this.

AN UNVEILED IMPOSTER

The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things . . . biologists are now searching for their homogeneous protoplasm and chemists for their protyle, while science is looking for the forces of which electricity, magnetism, heat, and so forth, are the differentiations. The *Secret Doctrine* carries this idea into the realm of metaphysics and postulates a "One Form of Existence" as the basis and source of all things. (*H. P. Blavatsky,* 1888.)

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest . . . are but so many various differentiated aspects and transformations . . . of that One . . . Occult Cosmology may be mastered. *(Ibid.)*

In this "Infinity" of the full Initiate there is neither height, breadth, nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere" is meant, not depth of physical matter. *(Ibid.)*

Not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish . . . is scaled that peak of omniscience—the knowledge of things—in themselves. *(Ibid.)*

In Virgil, as in all ancient writers, we get a far franker acceptation than we do today, a much plainer indication of the all-pervading pantheism in the fundamental beliefs of men . . . it peeps out now and then, not in science alone, *where it has the support of physics,* but in religious Pedagogy. (*Prof. Jonathan Wright,* Aug. 31, 1923. Italics ours.)

Are we *all,* indeed, the victims of some strange fallacy? (*Prof. Archibald Henderson,* Sept. 7, 1923.)

All systems or near-systems of philosophy may be divided into two general classes: the realistic, which states that objects are as they seem; that the universe is unconscious, concretely material, and unaffected by the presence or absence in it of sentient things; and the idealistic, which states that we cannot know things as they are by means of sensuous perceptions, and that things are far otherwise than they seem to those perceptions. And of this latter class Theosophy, whether in ancient or modern form, historic or prehistoric, is the all-inclusive mother. It remains, for the undecided, to determine which is right by all the means at hand.

Up to the last few years the decision rested purely upon karmic affinities of ideas; upon the action of Higher Manas and not of lower. This for those unacquainted with the binding together of those spheres of action, which has always waited the seeker in Theosophy. Therefore, the two modes of thought publicly pursued mental roads which had no connections or crossovers; man believed in one or the other, without advancing rational reasons for his psychological turn.

With the onset of the strange doctrines of Bolyai, Lobachefsky, Riemann, and Einstein, Idealism began to find itself placed upon the most solid basis to be found in science: the fundamentals of mathematics. And realism, which is to say materialism, found itself caught in a half-hitch between two forces; its most revered science had turned coat, and any further clinging to the gross materialism of the race which had always been its actual basis, became synonymous with stark blasphemy against that most exact of all the sciences. Considering the circumstances, it is remarkable that greater opposition was not raised. Very probably the materialistic mind, self-limited and crippled, has not yet discovered the real trend of things or foreseen its end. For what the Einstein and related theories—now fast becoming laws—did, was to remove at once any possibility that the real form of the universe could be what it seemed to the senses.

Unfortunately, these proofs lay in realms inaccessible to the mind of the man in the street; he could not follow through the mathematical processes, and most often could not even comprehend fully the relatively simple axioms and observations which were the bases of the deductions. It has remained for a quiet experimenter, whose work may be better appreciated in future years, to place both pantheism and the illusionary character of the physical universe, on bases of experiment comprehensible to and repeatable by, nearly everyone.

Observing that all orthodox theories which ascribed ultimate reality to physical perfections, or which held to either dualism or materialistic monism, were in hopeless contradiction with their own logic or with their own facts, Professor Herbert Nichols set out to find a synthetic basis; and quite likely without being aware of the trend of his investigations, arrived at the conclusion that the real form and nature of no object has any necessary relation to that which it seems to us to be, and that, as William Q. Judge, following H.P.B., said so long ago, "The Universe is embodied consciousness." Lacking space for full treatment, we refer students to the article of Prof. Nichols in *The Monist* for July, 1923.

The basic doctrine of Theosophy being the unbroken unity of all consciousness, a universe of extension, which is all that has been known to science, is forever incompatible with it. Many have found in the rigid reasoning and equally rigid facts adduced by Theosophy quite full enough proof; but these proofs are not available to all, nor do they appeal to all; and any such unexpected cooperation on the part of science as these experiments is always welcome and always useful.

The gist of the Nichols law of psychology states that impressions gained through end-organ cells are conveyed to consciousness in series or in mass according to whether the original educative

stimuli of the cells occurred in series or in mass. In other words, the impression of any object which is gained by the physical senses depends entirely upon the manner in which the cells of the perceptive organ have been trained.

If, for instance, the impression of an object which reaches the mind is that of a square, *this in itself conveys no idea whatever as to what the real form of the object, independent of a perceiving consciousness, may be.* This is merely a repetition of the ancient Theosophic doctrine of the Mayavic nature of the physical world, and as such makes no impression on the skeptical mind. But unfortunately for that mind, Nichols *proves* his thesis, and doubters are invited to go back of those proofs—if they can.

Prof. Nichols' most important experiment consisted of educating the abdominal skin of a subject by means of sets of points attached to a keyboard in such wise that various combinations of points were brought to bear on the skin; *but the geometrical arrangement of the points had no relation to the arrangement of the keys to which they were attached.* It was found that if this set of keys were placed on the abdomen of a blindfolded subject, and a line of keys were pressed one by one in order, the subject could be educated to recognize the set of points pressed *as a line; but the points themselves were helter-skelter.* In the same way, during years of experiment, triangles, squares, circles, and all other combinations were developed; and every subject gave the same reaction. In some cases the perceptions became nearly as clear and vivid as visual ones.

Thuswise, during infancy the sense organs are stimulated either in series or in mass according to their respective functions; the eye cells are educated by being swept across space in certain "lines" of motion, their stimulation being serial; the olfactory and taste cells are stimulated in mass, and others in one or the other or in combinations of both. The sense of smell gives no geometric impressions because it has not been geometrically stimulated; and the sense of sight does give them for the converse reason.

So the geometric world is proven a gross illusion without recourse; and the universe as it actually exists is neither geometric nor amorphous; the terms themselves and their meanings are illegitimate productions of our efforts to make what seems to us a rational arrangement of our impressions. Thus arose the contradictions which necessitated the Einstein Theory; and thus is the Einstein theory, not disproved, but placed in its proper sphere as *a law of consciousness.*

Prof. Nichols, finding, then, that nothing is real or actual, only that *some kind* of impression is received, asks what is the origin of those impressions? *What is the thing-in-itself?* He answers this question almost in the words of H.P.B. and Mr. Judge: There is

no extensional space; there is no translatory motion, but all motion is vibration, or pseudo-motion; all things that exist are not separated one from the other, but are all in one mathematical point, which is necessarily *nowhere and everywhere;* and nothing exists but a congeries of unilocal minds in various stages of development, whose various actions give to one another the whole illusionary world of extended space, which *has no real existence.*

This is the very root and basis of occult thought; it goes back to earliest Aryan and Atlantean doctrines of the White Lodge, and follows them down through the various Oriental philosophical systems, through the medieval misunderstood occultists, through Leibnitz and philosophers of like mind, reaching at last a full recrudescence and explanation in the renewed effort of the White Lodge, the writings of H.P.B. and W.Q.J. Whether this will be welcome to orthodox science; whether it will be noticed or passed over, we cannot say. But certainly it cannot be denied or gainsaid, for it is truth itself; not only truth in physiological psychology, but in all the realms of physics. For, translatory motion being eliminated—and incidentally the question between the corpuscular and vibratory theories being thrown out of court, of which H.P.B. said "Undulatory or corpuscular theory, it is all one"—all apparent motion thus becomes the product of transfer of energies; what Prof. Nichols, if we comprehend him rightly, symbolizes as "color changes," which replace all the old changes of position and which are carried to our senses as position changes because of the manner in which the end-organs—or rather the consciousnesses forming them—are educated. And this Prof. Nichols proves by successfully replacing the speed symbol in all present formulas of translatory motion, by *rate of "color" change.* All the outstanding problems of modern science thus disappear, and the gulf between mental and physical science vanishes absolutely.

Prof. Nichols then speaks of a hope of all the mind-stuff of the original "one sensation" being converted into one vast "colored" mentally spatial world; and of a hope of solution of the problem as to how the entire universe splits up into "innumerable minds of yet unimaginable varieties, some wonderfully more simple and some 'godlier' than our own. . . . As the expert now points his telescope-spectroscope . . . so may his successor point his mental spectroscope to the planet Mars and discover the sort of minds who inhabit there . . . or his accumulated knowledge discover the simple minds of the atoms, or the superhuman minds that Fechner and James in no unsober flight of imagination attributed to distant planets of the heavens. Once start the new science, and there is no end to its possibilities."

Would, we wonder, Prof. Nichols be willing to recognize that the "new science" is literally older than the hills; that the "suc-

cessors" are here on earth and have been for ages, by virtue of the very fact of the evolution of "mind-stuff" of which he speaks, being continuous and from that eternity; and that what the "new science" needs is *men;* men willing to work and sacrifice for its promulgation to the very same ends of human welfare which are at the heart of Prof. Nichols himself? Would he, and others like him, realize that their training and knowledge in definite matters of "physical" law and detail, when combined with the vaster, more general—but also more infallible—sweep of immemorial occult knowledge, might regenerate the world?

The Science of the Soul

In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i.e.,* from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started, from the place of its destination, faultless and may have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect,—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle"—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every "sieve" is in good order,—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralyzing the functions of the 4 intermediate principles, communicate from body to spirit and *vice versa*—direct.—H.P.B.

REST

THE idea of rest, eternal or of some duration, has been and is held by countless persons whether church ridden or religiously free. It has been the subject of song for the poets and for hymn versifiers.

Having overworked or not used some one or more departments of our nature, the consequent reactions make us seek escape from the conditions thus brought about. But nothing short of The Eternal is true rest.

Sleep is not rest even for the body, for from the centre of life the breath ever goes forth and returns; the heart beats on the red waters as they surge through countless channels. There is never rest for the great mystery of physical being we call our body.

Nor when stretched in death is there an end to its activity. Lives are ceaselessly at work down to the skeleton, down to very dust and out of physical sight. Conditions continually succeed each other, but rest there cannot be on the physical plane.

But what of mind? Is there no rest in that realm? No indeed. From avitchi's awful state (where the woes are all mental) to the poet's devachan and to Nirvana itself, there is activity: consciousness operating through the mind in horror or in bliss beyond man's expression.

Where shall we as beings seek rest? In this country or in that; in this season or in that; in the cradle, in the grave, or beyond? It is not there. Man is a Pilgrim; he must ever on. He may and must centre his attention in different departments of his being in order to change the nature of the activity in the wearied places, thus preserving something of equilibrium of his forces, but for him as a being there is no cessation from motion. But going up the steps he has descended, he can retire into IT and there alone is rest, not the impossible rest that is really another kind of activity. There he is no being; there is no being there. IT is not of yesterday, to-day, nor to-morrow, though through all seems time. IT is not good, nor indifferent, nor bad. IT is not of this world nor of any other. IT is no thing, yet from IT all things proceed.

As beings in the long stream of evolution we can feel as we pass ever on, enough of IT to go in peace, in tranquility of mind and conscience.

THE ESOTERIC SECTION

The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms.—*H.P.B.*

ON THE LOOKOUT

Those Inconvenient Giants

In this department for September, 1923, we printed some extracts from the *Secret Doctrine* in regard to the former existence of the human race in giant form, adverting to the Grand Canyon discoveries substantiating them. It now develops that the bodies of three giants, petrified and embedded in limestone, have been discovered there; also footprints twenty-four inches long in limestone ledges, indicating, according to reports, a body height of 16 to 18 feet. (It will be recollected that the Carson City prints were thrown out of court *because* of the length, and distance between prints!)

The first reports of these Grand Canyon giants were received thirty years ago—five years after the *Secret Doctrine* was written—but no attention was paid them *because* it was believed a human body could not petrify! A *scientific* attitude, truly: ("There are no stones in the sky, therefore meteors do not fall from the sky." "No men lived in Peru three millions years ago, therefore no skull three million years old has been found in Peru!") Truly, upon contemplation of the half-baked scientific theories foisted daily upon the public with dire effect, contrasted with disregard of the iron-clad facts and reasoning of Theosophy, one is almost tempted to grow impatient!

A party of hydrographic engineers has discovered what they believe to be the petrified body of a giantess in the Klamath Forest of Oregon, in recesses not before penetrated. The photographs show it anything but "primitive" in type and moreover, free from the awkward abnormalities which feature the modern giant *throwback*.

A Missing Link

It is not impossible that one of the missing links, not between animal and man, but *between man and animal,* may be comprised in the recent discovery, at Santa Barbara, California, of an ape-like human race of prehistoric origin. For it was in Lemuria that the anthropoid races originated from a crossing of man and animal; and the *Secret Doctrine* records that one of the few remaining portions of that sunken continent is *part of the California coast*. These specimens, however, must have been far indeed from their origin, or they, like their progenitors, would be of giant form.

Accumulations

The thirty years' neglect of the Grand Canyon discovery is typical of the treatment of immense masses of discovery tending to draw science into the arms of Theosophy: denial, point-blank, or a quiet burial in museums or the files of periodicals, has been the fate of a body of evidence, a cloud of witnesses, more substantial and greater in volume, than those substantiating any modern scientific theory in regard to the origin of man.

It is reported that a *bona fide* scientific expedition is on its way to investigate the Grand Canyon discoveries; in the results of which we shall be interested—if published! If verified, what then? Will there be a resurrection of collateral facts accumulated for the last century, buried but not dead? Will the scientific mind find itself capable of the audacious step of connecting this

primeval race of giants with the *dolmens* and *menhirs,* those enigmatic monuments of Europe and Asia? Will it be connected with the *life-size* giant statues of Easter Island? Will it be connected with the universal traditions of giant races? Will such connection give a validity to tradition heretofore denied, and the way opened for infinitely more valuable facts to come to light?

At any rate, acceptation of the bare discovery will have great consequences. Aside from the light thrown upon the reliability and accuracy of the *Secret Doctrine,* there will certainly be no branch found on the animal-man family tree of sufficient strength to sustain a race of giants; a race, moreover, existing long before the dates assigned even to the *ancestors* of man. If the animal-ancestor theory goes by the board—as it would long ago had men of science at all regarded the evidence on *both* sides—evolution will be forced into such a desperate corner that, perchance, even the *Secret Doctrine* will be welcomed as a way out!

INSANITY AND RELIGION

Dr. Richard Roberts of Montreal believes that personal religion of the old orthodox "christian" type is largely responsible for the increase in suicides and insanity; noting that during the war, when men had something else to think of other than their own petty sins, virtues, and "salvations," the rate decreased. Dr. Roberts, as mad-house attendants and coroners can testify, is eminently right. But religion is not alone to blame; *anything* which concentrates the mind on selfish interests leads to the same end. Selfishness and insanity, selflessness and sanity, are the unfailing synonyms. Yet many, many men who recognise this still consider Theosophy, whose whole base is forgetfulness of self, "insane!"

FASTING

After the efficacy of fasting as cure for bodily troubles has been proven and accepted for many years by great numbers of the population, we find it now "officially" endorsed by orthodox science in person of the University of Chicago department of physiology. Thus, as usual, orthodox science is forced to accept the findings of laymen after much resistance. Many will remember the ridicule poured upon the whole idea at its inception.

Fasting is effective, because it requires self-denial and self-control; because it restores some of the balance of the body which is nearly always missing on account of the universal indulgence in swinish desires fostered by the prevailing "philosophy" of life; and because it is a means of leaving free to do their own repairs the infinitely minute—and infinitely well-trained lives of the body. Many who have followed the course of the medical profession during the last century are being forced to the conclusion, however reluctantly, that it has been a stumbling block to true knowledge and the true welfare of the people, in spite of its very loud claims—claims which in justice belong instead to the sanitary engineer and the physical culturist. Which goes to show that a materialistic attitude and a lack of ethical basis in any profession can lead only to the swamps of delusion, in spite of all the costly apparatus, all the publicity, all the "doctored" statistics, and all the loud pretense in the world.

MAN-MADE GODS

The late Robert G. Ingersoll used to say that "An Honest God is the noblest work of Man." This would be true had man ever made an "Honest

God," but his deities are, at best, sorry counterfeits: tinsel creatures that reveal their sham nature upon the application of the slightest friction of logical test or intellectual appraisement. Perhaps there is no body of men in the world today who are such sincere truth-seekers—however inadequate their methods of search—as the scientists. Many of them frankly admit that "the Scientific Method" can never solve the mystery of Life or throw any light on the origin and destiny of man. The most they can hope to do is to determine some of the "Laws of Nature" as they appear in the phenomena of our physical plane, as interpreted by our senses. Nevertheless, some of them still persist in their old theogenetic efforts.

So we find Professor Oliver L. Reiser, of the Ohio State University, attempting to make a "God" of Chemical Action. In a ten page article in *The Monist* (Jan. 1924), entitled "Life as a Form of Chemical Behavior" he says: "While many theories as to the origin of life have been put forth, the majority of scientists are disposed to believe that living matter has evolved from non-living matter here on earth. . . . The only dividing line between science and superstition is the law of parsimony, which in this case, means that life can be accounted for without invoking a vital force or non-biological entity." He deplores the fact that "there still remain some scientific workers who despair of ever explaining life by physics and chemistry"; and he endeavors to explain away the grounds upon which "such a pessimistic attitude" rests. We append some of his conclusions:

> **"Man is a great big test-tube."**
>
> **"Structure determines function."**
>
> **"The Physiological basis of life consists of a condition of matter in which there is a balance of energies in delicate equilibrium."**
>
> **"Memory consists of etchings on protoplasm by external stimuli leaving reaction tendencies."**
>
> **"Mental processes depend on neural tissue."**
>
> **"Life is not a thing or a metaphysical entity, but a function of chemical behavior under specific conditions."**

The miracle of such "functions of chemical behavior" analyzing themselves and determining their own nature, is a paradoxical thought which does not seem to have occurred to Professor Reiser, although it makes his entire position logically untenable. His article seems quite anachronistic, and is more like the pseudo-scientific writings of the last quarter of the nineteenth century which H.P.B. answered so effectually in the *Secret Doctrine.*

Is Soul A Bodily Creation?

Another scientist, Dr. Henry Norris Russell, Astronomer of Princeton University, attempts to reconcile religious superstition with scientific materialism by assuming that the soul may be a creation of the body! In the *Literary Digest,* of March 8, 1924, he is quoted as saying:

> "The day has already come when scientific inquiry into the evolution of man and this world of ours goes hand in hand with enlightened religious teaching. Just as heated matter in a star sets something going which we call light, which goes on, away from its source, into the ether, so that marvelously complex system—the human body, may originate something—the soul—which belongs to another realm (which to give it a name we may call spiritual), and persists there after the body has disintegrated. In this realm the souls of all men who have ever lived may still exist."

The attempt to materialize spirit is shown in his suggestion that "the human body may originate the soul" which would then go on existing through all eternity. This is as absurd as to imagine that a stick could exist having but one end; it is the old paradox of the Christian Churches who teach a post-mortem eternity while ignoring pre-existence. Dr. Russell further states that "Many factors combine to confirm this belief"! (the immortality of the soul). He cites first, "the authority of Jesus Christ." The second reason Dr. Russell gives for the soul's immortality is "the belief in Divine Justice. The inequalities of the world are proverbial: the wicked flourish and the righteous suffer—and there is no adequate compensation in this life. If we believe in a just God we must suppose that He has a new world in reserve to redress the wrongs of the old." Here we must take exception to Dr. Russell's logic, for by his very statement he denies the justice of his (man-made) God. As well attribute justice to a brutal father who first cruelly beats his child—for no cause—and then gives him a cake! No eternity of bliss could compensate for a single life of misery undeserved and unearned!

A New Priesthood

All history shows that when the prestige of a caste wanes through loss of knowledge or loss of spiritual power, the next step is an attempt to seize temporal power. So it was with all the ancient priesthoods; so with the christian church; so with the modern fanatic reformer; and now at last with the medical profession. Strenuous and sinister attempts are being made in force to take over the functions of government by organized medicine; complete control of the bodies of citizens is demanded.

If such encroachments are ignorantly permitted by the people, a worse physical slavery will be instituted than ever known in history; for in no period have slaves been mutilated, had the recesses of their bodies entered and desecrated, been made the subjects of insane experiments, been inflicted with such close and tyrannous supervision, as would be the case with the people at large if "regular" medicine as a whole had its untrammeled way. There are exceptions, and brilliant exceptions, to the general tendency; but as a whole, orthodox medicine is the most materialistic, and the *least* materialistic, science.

The Berman Theories

If Dr. Berman, of Columbia University, is responsible for all the materialistic deductions drawn from his studies on glandular action, and which are attributed to him, he is curiously in contradiction with himself, for he says:

> " . . . Man, the most baffling of complexities. Man, who is not a mind, but owns a mind—Man, who is not a body, but possesses a body, just as he might have a motor car, a fortune, or a calamity. Back of all his daily activities, behind the life of body-mind is the mysterious unique individuality, the Ego, the Psyche or the Soul. Lately a competitor with these ancient and honorable terms has come upon the scene as the subconscious. In that darkened No Man's Land is determined a man's destiny. The endocrine association stands out as at least the most important physical detriment of the states and processes of the subconscious."

Now, this is not the least materialistic, but on the contrary largely Theosophical. Dr. Berman considers the mind as regulated by the body, which is incorrect, and if logically thought out, inconsistent with the above words. Likewise, he holds to the old misnomer of the *sub*conscious, and

speaks of it as *darkened,* whereas it is the so-called conscious which is darkened in truth.

Nevertheless, his reversal of the role of the mind falls into insignificance before his perception of the ancient truth that *man* is neither body nor mind, a perception achieved by few even of the most spiritual scientists. And his words about the "subconscious" bring him into perilous proximity with our own deductions on the matter as expressed in the March and August issues, 1922. It is quite probable that the rank determinism which Dr. Berman's theories represent in the popular mind belongs instead to the reporter and reviewer, the psuedo-scientist and "popular writer." Not an uncommon phenomenon.

The Immigration Agitation

Amid all the general outcry against immigration from Southern Europe, or against immigration in general, we have failed, after much more or less patient perusal, to find any concrete evidence, any substantiated facts, any statistics, to show that the indicted classes are less honest, more violent, less industrious, less healthy, than the native-born; or than the "noble Nordics" so much lauded. In fact, most of the concrete evidence points just the other way; and the ethnologist must be filled with derision at the ignorant and interested attempt to divide the blood of the present mixed races of Europe according to basic original stock.

The one danger from immigrants of this class which is a fact is their tendency to crowd together in racial colonies in the cities, to cling to their own language, and to create separate groups. And what do we do to prevent this and to absorb them into our ways? We systematically *force* them into masses apart from ourselves, by contempt, ridicule, exploitation, and discrimination. And when we now and then turn fleeting attention to them, it is to force down their throats that compound of "spread-eagleism," "push," "big business," and general flummery which certain cheap intellects of the country are pleased to term "100 per cent Americanism." When they learn the lesson too well, and outdo us at our own methods, what an outcry!

The practice and precept of brotherhood, extended in good faith and a spirit of equality to these people, would eliminate in a very few years all the very real dangers which now present themselves. The present campaign of misrepresentation and frothy statements without backing, smacks much more of what a psycho-analyst would call an "inferiority complex" than of anything else. It does not look well on the part of a racial stock which has no equal in history as a set of voracious and cheerful land-thieves, and whose dominant quality has been most fully demonstrated in every part of the globe!

One of the most ironical touches we have seen of late is an article written *against* South European immigrants by *Gino Speranza!* The gentleman should know that whereof he speaks. Arthur Brisbane notes a number of great benefactors of the country whom we would never have had if the present agitators had been here and in control; and he by no means exhausts the list.

A practice of the Brotherhood of Man, applied in a true spirit of democracy, with self-sacrifice and a *real* desire to benefit its objects, can never fail and is the *only* safe guide through the innumerable tortuous sociological problems. But this is never applied so long as sociological experiments are

carried out with condescension and a conviction of inferiority on the part of the subjects, so long as the only object is to remove unpleasant or dangerous conditions from *our own neighborhood*. And where is the so-called "philanthropist" who has any other objects—with the exception of the despised and derided Salvation Army, and a few obscure individuals or societies?

A PRACTICAL EXPERIMENT IN SOCIALISM

The question is often asked of Socialists: "Why don't you try out your theories on a small scale somewhere?" This has been attempted many times, and never thus far with permanent success, with what seems to be one exception. Readers are advised by all means to refer to *The Nation,* October 10, 1923, for a description of the Llano Co-operative Colony.

The history of this colony since 1914 has proven to the full one fact: that no *system,* however elaborate, however perfect mechanically, however democratic or however despotic, will of itself work satisfactorily; but a living and sincere spirit of brotherhood carried into daily life *will* work. The colony is now on a successful basis, at least for the time being. There are no luxuries, but there is true communism and seeming fraternity, under a government about as different from the orthodox communistic theories as could well be: an elective oligarchy of heads of departments, selected for fitness and training—an example which might be copied by our present uniformly inefficient governments. The colony works on a religious basis; a churchless and creedless religion of mutual service. Whether it can be permanent on this basis without a more compelling knowledge of the spiritual laws of the Universe is doubtful, and time will tell.

If a number of such commonwealths should prove successful, there is no doubt that a great impetus would be given the idea of practical brotherhood in general; but application on a national scale is utterly impossible, because the members of the colony are intensively selected by the circumstances, and those not fitted fall out automatically. The real and practical reform will come through groups of men out in the world and among men, who have the courage and ability to swim against the whole stream of modern business methods and win out. Sooner or later this must be done by Theosophists, and in some cases is now under way. The successful operation of a colony like the Llano is good for those within, and a good example for those without; but it is of limited application and confined to the few who find the conditions congenial and are fitted for that particular form of industry.

PSYCHISM—AND NERVE

We expressed the hope on a former occasion that the *Scientific American* psychic research investigation would go far toward clearing the subject of some of the nonsense, both *pro* and *con,* with which it has been so thickly invested. Our hope is having a certain amount of fulfilment. Fraudulent medium No. 2 has tried unsuccessfully for the prize; and this should, to some extent, open the eyes of those who have blindly followed spiritualist claims.

On the other hand, the experiences of F. Malcolm Bird of the *Scientific American* staff, and collateral studies, have brought forth evidence of a very scientific nature that phenomena exist which do not come under the laws of chemistry, physics, or physiology as known. Also, the phenomena of telepathy

may be said to be now on as secure a base as, say, radio. In commenting on the results, the Seattle *Times* remarks:

> "The result of the search for facts supports the testimony of such investigators as the late Dr. Isaac Funk. . . . *It gives substantiation to the stories from India of the exploits of adepts in transmitting messages by telepathic means.* Finally, it will settle all doubt in the minds of many persons who have had, or have thought they have had, experiences which could be explained only by the existence of some occult means of communication." (Italics ours.)

It would seem that the investigation bids fair to open up collateral lines of thinking to some purpose!

The Geley Experiments

H. P. Blavatsky taught the existence of a vital, magnetic principle within the visible physical body, capable under some circumstances of extrusion and objectivity. This is the "astral body," familiar to Theosophists since 1875. She stated, moreover, that the whole issue between occult and materialistic science hangs on the proof of the existence of this principle. The whole course of scientific discovery since then has borne out her view.

Those interested are referred to Dr. Geley's article in the *Scientific American* for November, 1923; and those skeptics who deny the existence of the astral body are invited to show cause for such denial, after perusal thereof. The proofs are at least as conclusive as those for any accepted theory. What is of principal interest to Theosophists, however, are Dr. Geley's conclusions:

> "*What we know* as regards ectoplasmic forms is that the materialized organ is a temporary creation dependent upon the organism of the medium. Proofs of this are superabundant and leave no doubt whatever.
>
> "What we do not know is from what directing idea the materialization proceeds. Is it a matter of subconscious idea in the medium? Is there an extrinsic direction, such as that by a 'spirit?' We do not know.
>
> "Nevertheless, in proceeding always from the known to the unknown we can base our notions on two sure observations: The subconscious is immeasurably vast; it contains faculties and knowledge unknown to the conscious mind, and even secondary personalities very different from the normal personality. And the subconscious has certainly a power of organizing matter, called the ideo-plastic power. Logically and if we are faithful to scientific method, we ought to explain all ectoplasmic manifestations and materializations by *the exteriorization of a part of the organism of the medium in an amorphous state and by the subconscious ideoplastic organization of the substance so externalized.* This is, of course, only a working hypothesis. It seems very narrow to cover the whole of the known facts, and possibly may very soon be found insufficient. But, of course, it is for the present the only hypothesis conformable to positive scientific method.
>
> "Let us make no mistake: this hypothesis, taken as it stands, is formidable. It revolutionizes entirely our classical concepts of matter and life. To give one example only—from the philosophic point of view, what does the notion of ideoplasticity signify? It signifies that the idea can no longer be taken to be dependent on and produced by matter. On the contrary, it is the idea that molds matter, and gives to it form and attributes. This is the complete reversal of materialist physiology and the organo-centric notion of the individual.
>
> "A living being can no longer be conceived of as a mere complex of cells. It appears primarily as a *dynamo-psychism,* and the cellular complex which constitutes its body appears as nothing less than an ideo-plastic product of that dynamo-psychism. Matter counts for nothing, it is the idea that is everything here. To proclaim this truth that what is essential in the individual is not bounded by his organism, by its restricted senses, or by its limitations in time and space, is to affirm, not as a mathematical certainty, but as the result of weighing probabilities, the pre-existence of the essential being and its survival of its bodily objectification."

Now, this is probably the most perfect example extant of what can be done by the faulty inductive method; for, within its limits, it is almost an exact epitome of Cosmogenesis and Anthropogenesis as taught in *Isis Unveiled,* the *Secret Doctrine,* the *Ocean of Theosophy,* and collateral works since 1875; and to study these works even perfunctorily is to prove it.

It is evident that science is not so far as might be supposed from accepting the "ideo-plastic" view. Will it also accept the inescapable fact that if the idea forms the body, then the kind of body we have is the product of the kind of ideas we have held, and the kind we shall have in the future will be the product of the ideas we hold from now on? And if it goes so far as to accept this, then there will be no way out of the entailed puzzles other than acceptance of Karma and Reincarnation; in other words, an acceptance of the ethical basis of Theosophy, as well as of its physics and its biology.

Theosophists need by no means consider the end of their labors in sight. For the human mind daily proves itself capable of dismembering any science, any religion, any philosophy, in its own selfish interests. And if the physiology, chemistry, and physics, of Theosophy are taken up, and the ethics disregarded, as will certainly happen, then there will be a great rush toward selfish use of the "ideo-plastic" idea (as is now the case in a thousand variations of "psychology") and then will be ushered in the *era of Black Magic.* Two such eras—in Atlantis and in Lemuria—we have already undergone, and every human being in the world is still suffering the consequences in every fibre, after millions of years. Shall we welcome a third and worse with open arms?

HYPOCRISY

During the recent attempt to exclude evolutionary teachings from the public schools, scientists hastened to claim loudly that evolution was not taught as *fact,* but as theory only; whereas Mr. Bryan desired merely to prevent its being taught as fact; a desire in which one would expect all true scientists, intent upon following truth wherever it might lead, to concur. But evolution *is* taught as fact, and so taught almost everywhere that it is promulgated at all; and this not only in general features, but in the weirdest of details.

For instance, the periodical *Science* speaks of "fishes, the monstrous, ancient, and varied group from which all the higher classes of vertebrates are offshoots;" a statement not only unprovable if true, but as a matter of fact absolutely incorrect. But there is no equivocation, no teaching of "theory" in *Science;* the fish are our ancestors, and that's all there is to it. Those who have not undergone orthodox university education may swallow the claim that evolution is not taught as *fact;* but those who have been through the mill know better; and this matter is not of academic importance only, as the scientist seems to believe.

Teach man that he is spiritual, born of spiritual ancestors, with an animal partner in his own body whose education is his self-imposed task, and he will act as a spiritual mentor to his own lower instincts. Teach him that he is born of a fish, and he will act—otherwise. To which daily life bears witness.